"Not to be ministered unto, but to minister"

WAR SUFFERERS' RELIEF BULLETIN

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MENNONITE CENTRAL COMMITTEE
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Holy Bread

By Robert Kreider

Flour—soft, snow-white American flour . . . few gifts can we share with the hungry of Germany which they so gratefully receive as white flour.

There are children who never in their little war-haunted lives have eaten white bread or rolls. And many an older German exclaims with deep appreciation: "Not in seven or eight years have we seen beautiful white flour!" The years of war were years of dark bread.

There was a time when I was a bit skeptical of the value of flour as a relief shipment. But these months in a land of gnawing hunger confirm to me that white flour is one of the finest gifts which our people can give.

From the French Zone we read a report . . . . "For the tiny children more important now even than powdered milk is white flour. Can the Americans send us flour? With it we shall prepare nutritious soups and bake white bread for the little tots."

The M.C.C. flour comes in 100-pound bags, many of the bags bearing the M.C.C. symbol of the cross and the clasped hands. A director of a community child-feeding program writes: "The workers looked amazed at those bags with the joined hands. They did not understand the symbol. 'Who is it that joins hands here with us, the distressed, the offenders?' Another employee came and translated: 'Food for relief in the name of Christ.' The flour bags became a living witness to the love of God coming to men through His children. Day by day the sacks stood gazing at the men working there. They were opened. The men said: 'The lily-white flour has touched us like a warm friend's hand. We will take the labels to our director to keep them. They are like flags. We Germans have become a nation without a flag. Oh, that this might become our flag! And in the name of Christ.' "

In the city of Kassel there is a baker who bakes 100-gram rolls—brotchen—for the child-feeding program. To him this bread is "Holy Bread." He has been heard to say, "My bakehouse is becoming my house of worship . . . . In baking these rolls I have been silently talking to them, seeing before me those multitudes of men over there in America for whom religion means 'serving' . . . ."

A ten-year-old girl, Feya Cybulla, of the Jakob Krimm School of Kassel writes: "I thank you for all which you have sent us: the beautiful white rolls and the thick, warm soup . . . . When we are gathered altogether in the classroom and each one has his or her soup and roll, we say Grace and think of Jesus and of you. We enjoy the soup or porridge very much. It is nice to see the full big jugs. Our lady-teacher told us that there is printed on each sack: 'In the name of Christ.' Give my kind regards to all Christians in America and tell them my wish that they may go on living happily and in peace."

German families are often broken families: fathers lost or missing or in imprisonment. The mothers share with their children the greater portion of their rations. Mothers look tired and depressed. The child feedings mean much to these mothers. One such mother has said, "The feeding has given back to me a faith in God and men. I was in despair when my tiny and my older children asked for

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Developing a Relief Program in the Philippines

We Grow

The relief work here in the Philippines began with the arrival of C. L. Graber in April. After about two weeks' investigation of conditions he went to China, obtained Dale Nebel as Philippine Unit Director, and returned with him July 2. They decided to establish a hospital and a warehouse in Vigan with the plan to extend our relief activities later into the mountainous Abra Province. Bro. Graber returned to the States and Dale began the paper work for obtaining hospital equipment. Dr. James Brenneman arrived August 17. They were able to purchase a fifty-bed hospital. After moving the equipment north to Vigan they uncrated it and prepared it for use. The doctor hired his hospital employees and began admitting patients.

Dale met Roy Smucker and Ivan Moon at the pier October 29. Wilmer Heisey and Robert Smith arrived on November 2. In a few days all five men traveled to Vigan. Dale received a letter from the Mennonite Central Committee asking him to return to China to serve as director of the unit there. After he had said good-by to the many friends he had made in Vigan, he and Roy returned to Manila. Dr. Brenneman had also returned to Manila to take a medical examination. They were at the pier to welcome Mr. and Mrs. David Hoover arriving upon the "M. S. Havmann" on November 21. With Dale leaving us we will have seven members in our relief unit.

We Learn to Work

The work thus far has been the laying of foundations. We have been living in the home of Rev. Paul Kennedy, who for twenty years has served as a missionary for the Disciples of Christ Church here in northeastern Luzon. Out of his long experience he has been able and willing to give his assistance in any way we have asked. He has helped us make contacts in Ilocos Norte and Abra Provinces. His church has offered the use of a church building in Bangued, capital city of Abra. Several trips have been made to Bangued to study the problems of establishing a relief center there.

We have obtained a much-needed generator for the hospital, the previously mentioned fifty-bed hospital equipment, and have begun assembling X-ray equipment. This X ray is very seriously needed. It is the only machine in northeastern Luzon. We are painting our three vehicles: the jeep, ambulance, and larger truck. We are decorating them with the M.C.C. emblem and "Philippine Relief Unit." Two shipments of relief goods have been received: a shipment of 1,333 cases of canned meat, 139 bales of clothing, and 25 crates of shoes; and a shipment of 334 cases of powdered milk. We have obtained a warehouse for temporary storage and are making arrangements to move most of these relief goods to Bangued.

The only Protestant groups in Vigan are the Disciples of Christ Church, their Christian workers' training school, and the Methodist girls' dormitory. They have welcomed us into their meetings. God has blessed our group with vocal talent and we have had many opportunities to use it. Wilmer and Bob have been singing duets since their arrival and now since the further growth of our group we boast a quartet. We have also had occasions to teach Sunday-school classes and give several devotional talks. The Filipinos consider themselves a tolerant people and with all their background of war and the evils of enemy occupation they yet invite us to give plain-spoken peace testimonies. In the words of a Filipino minister their reply has been, "We are very conscious that there is much in the spirit and teachings

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HOLY BREAD (Concluded)

bread and I was unable to give them anything. I pray to God that He may bless the givers over there. My life shall become an expression of gratitude."

Our people have given flour in full and heaping measure for the need in Germany —more than a thousand tons. It has been enough to bake three-ounce rolls for 100,000 children each day for a period of six months . . . . Each ton of flour received in Germany will provide 500 children with rolls (rich, nutritious rolls of more than 230 calories) each school day for a month!

Everywhere we hear the children say, "We like the rolls best. They are white, soft, and taste just like cake."

We see the radiant faces of the children and we know that the breaking of this bread is a sacrament. This is Holy Bread.

A Campaign Against Parasites

The high incidence of intestinal parasites in Puerto Rico is a fact complacently admitted by a majority of its inhabitants. As in all tropical and semitropical countries, climate, soil, and other related conditions are conducive to the survival of parasites.

There are a number of different classes of parasites, but the most prevalent, and unfortunately the most destructive, is the small pin-sized uncinaria, commonly known as hookworm. The cycle of life of a hookworm demands a certain period of existence in the human body where it reproduces; this brings us to the conclusion that if man would prohibit entrance to his body by hookworm, in time it would be stamped out.

For several years the hospital and its subsequent services has been ministering to the health needs of this community. It is a proved fact that disease No. 1 here in Puerto Rico is "Anemia," a general word which is used here when a person has worms present in his body. A hookworm control project in La Plata by the unit was planned for quite some time; finally, on June 1 of this year the program was launched. Now, after the first six months of work it is time to once more evaluate our efforts, what we have accomplished, what we are now doing, and our aims for the future.

In 1945, 354 deaths were caused directly by hookworm, or 17 out of every 100,000 persons. This figure by itself does not stir much concern, but take into consideration the wide range of detriment the hookworm causes. Many more deaths occur from other diseases, but (knowing the results of the worm's destructive work) in many of these cases the reason that other diseases were able to hold their deathly grip was because the body was weakened in the first place by hookworm.

It has been said that Puerto Rico has the highest parasite incidence in the world. Before we accept that fact allow me to reveal some other obscure facts. On this isle there is an unfortunate situation existing; that is, the wide gap between the small minority of persons in power, and the great majority of common people living in their squatter huts on the hills and in the town slums. This same situation exists in the activity of health services to the common people. Doctors practicing private medicine remain in the large cities and cater to only the wealthy persons, charging exorbitant fees.

In the rural areas hookworm infestation is about 80%; in these same areas over 80% of the homes have no sanitary disposal facilities. Sanitary privies are necessary for an effective combatant program. On our surveys here in La Plata we encountered these alarming facts: On the P.R.R.A. project where the government had supplied privies some time ago, 75% could not be approved by a sanitary engineer. In the area outside the P.R.R.A. project, over 90% of the homes had no latrines at all. Therefore, the project has a threefold heading: Community Sanitation, Hookworm Control, and the Privy Program.

We are convinced that the task can be accomplished. But it will be a long, hard climb, a continuous battle for many years. It has been accomplished in certain counties of the southern United States where they have carried on effective control measures for years. Here in La Plata results are already evident. Our unit personnel previously found that 80% of the people in a limited area were infested with parasites. At the same time treatments were given to all those having parasites. About a year later when the sanitation project had completed the replacement of privies in this same area, another stool specimen was taken from each person. Infestation was then about 50%. It is safe to presume then, with all sanitary privies, a repeated treatment, and thorough education, that the percentage should again decrease in one more year.

There are some problems other than poor health caused by the presence of hookworm. One of the first symptoms of a hookworm victim is the lack of vitality. This lack in an individual's vitality will result in laziness and irresponsibility which will automatically subtract from the earning power he might normally have. Hookworm definitely has its role in the Puerto Rican economic plight.

Then, there is another realm of life, which, if all existing circumstances are closely analyzed, will reveal that the presence of hookworm causes a degree of personal instability and spiritual weakness, related to a conquered spirit resulting from abnormal health. Hookworm creates

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A FRENCH MENNONITE CONFERENCE

Immediately after our three- to four-day Unit Meeting during which we had from thirty to thirty-five people "a table" each meal, a French Mennonite Conference began at the Chalon Center. For five meals in succession we had from forty to sixty-five people at the table.

The purpose of the conference was to find ways and means by which the French Mennonites could co-operate with the American Mennonites in relief activities in France. Many of the French Mennonites are quite well to do but somehow have never been spurred to organize themselves into any relief or missionary efforts. Instead, the minor points of difference between the French-speaking and the Alsatian-speaking Mennonites were growing into major issues of contention and ill feeling. Some were following Pentecostal tendencies; the other groups were so conservative they were almost entirely inactive. Some of the younger ministers were waking up, were lamenting their lack of life, their ill feeling, their lack of growth and service. They sought help, ways in which they and their young people could serve, and consequently grow—would the American Mennonites give them suggestions?

The day was set for the conference. Every Mennonite church in France chose delegates to send to the one-day conference—younger men who were alert and eager for activity and service. The conference was alive with discussion, singing, fellowship, good spirit. Among the activities in which every congregation agreed to co-operate were the laundering, bleaching, and sewing of American flour sacks into sheets, towels, and dish towels; the canning of fruits into our empty jars for our children's homes; the sending of more workers to help in our children's homes; and the giving of money in so far as possible.

There were many expressions of gratitude for the knitting-together effect of the conference and for the new life and spirit imbibed by those present. Also they felt a new oneness with American Mennonites. They went away with the feeling of satisfaction that a vision of service gives one. —Mary Miller.

Human regulations may be necessary in religion, but they should never contradict nor be substituted for the commandments of God.—Howard Charles.

CONFUSION OF TONGUES

Ura Gingerich, Asuncion office bookkeeper, writes of language difficulties in relief work in Paraguay: "Sometimes we are inclined to think that the confusion of tongues thousands of years ago is making it pretty hard for us; but at the same time, it is making our work more interesting. You speak German to a person who, you are sure, understands the language; but he stares at you blankly for a full half minute before you realize you have used two or three English words in the sentence. You answer the telephone in Spanish and when that meager vocabulary is exhausted, you begin to talk English hoping the person at the other end is master of at least two languages. This person, recognizing your limited Spanish but not knowing the English, tries German and the conversation is successfully concluded. Just at the time when your fingers become accustomed to the German letter combinations on the typewriter, there is a Spanish letter or two to copy. The next one is bound to be English. You cannot get along with fewer than three dictionaries—not counting the low German and Guarani."

There is something about war and the training necessary to wage it, that is in conflict with the life of the Spirit.

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of Christ that we have not yet grasped." We are happy for these opportunities because it is in the area of spiritual teaching and living we accomplish the greatest permanent good.

We Find Power to Speak

The evidence of suffering, the work to alleviate this suffering, the barriers that obstruct our way press us quickly from childhood toward maturity. The moment a child finds the power to speak is one of the greatest moments of his life. The very weight of circumstances drives us into this moment. As a child's words are those he hears from his parents, so must we speak the words of our heavenly Father. As Christ would speak in these circumstances, so must we. We would also call our friends to clothe the naked and feed the hungry. Sell and give to the poor in true sacrifice. Bear the cross of Christ and you shall reign with Christ. This is the message of Christ. This must always be the message that we also bring.

Thinking about Relief

Motivation For Relief Work

In former contributions I have skirted about the edges of the true motivation for relief work. As I will shortly leave the field, this is probably the time to bring my thinking along these lines to a point. In proposing what I think must be the fundamental motive for our efforts I do not wish to minimize the value of the supplementary advantages which flow from a relief effort.

According to Jesus our highest duty is to love God and our second duty, which together with the first completes the whole duty of man, is to love our fellow man. In defining the nature of this love which we owe God and our fellow man, Jesus presents the love of a father for his son as its nearest earthly approximation. Fatherhood—sonship—brotherhood—these are the concepts used to further illustrate the relationships. We engage in relief work in order to transmute this feeling into action. The driving force for our efforts must be the realization that all people on this earth are a part of us because we are God's children and His love is universal. The story which gave Ernest Hemmingway the title for his book, "For Whom the Bell Tolls," points up the Christian conception of society. A stranger asked the member of a small community for whose death the funeral bells were tolling. The man answered, "For me, because every time anyone in this village dies a part of me dies." We understand the pain caused by the sorrow of a father or mother, sister or brother, son or daughter; if they are struck we bleed; if they hunger we suffer. Jesus asks us to extend that feeling to all mankind. Our relief program is only an organized effort to express that feeling on our part as a denomination.

We, who are fathers, are deeply grateful when our children confess Jesus as their Saviour and express their desire to serve God, but we do not feed and clothe them in order to evangelize them. We would not cease to feed and clothe them if they joined the Catholic Church instead of the Mennonite Church. We do not provide education and all advantages possible for personal prestige, or for future gratitude, or as an instrument of reform, but because we love them. That should be the reason for relief work. If we come for other motives we are almost sure to be disappointed to a greater or lesser degree, but to the extent that we approximate this Christian ideal, we will find satisfaction in our work.—H. C. Yoder.

REPORT ON GOODWILL CHRISTMAS BUNDLES

The following tabulation shows the number of Goodwill Christmas Bundles that were sent from United States and Canada to each of the relief fields, together with the total evaluations:

Country	Bundles from Canada	Bundles from U. S.	Total Evaluation
Germany	3,317	2,101	$29,181.00
Holland	1,025	2,047	18,916.00
France	251	736	7,504.00
Belgium	243	662	6,354.00
Denmark	596	637	6,450.00
China	375	416	3,967.00
Philippines	25	384	2,954.00
Paraguay	145	355	2,895.00
Italy	83	354	3,117.00
India	163	312	2,011.00
Puerto Rico	61	290	1,998.00
Ethiopia	146	211	1,422.00
Total	6,430	8,505	$86,769.00

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a vicious circle of destruction which affects each phase of human life.

The sanitation project helps the local hospital and medical program; that program is a part of the relief program, the relief program supplements the mission program, the mission program is a branch of the church, and the church is the body of Christ. The least does its own vital part to expand the kingdom of God.—C. Nelson Hostetter.

"With the great needs existing as they do today, it is a terrible responsibility to be an American."—O. O. Miller.

* * *

Not what we give but what we share
For the gift without the giver is bare,
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor and me.
—James Russell Lowell
(Vision of Sir Launfal.).

A German Minister Writes

Dear Brethren in Christ,

As Christmas time approaches we feel urged to send you and your contributing churches our wholehearted wishes. May God bless you and all congregations throughout the country celebrating the birth of the Prince of Peace. May He, in the year to come, strengthen you by the power of His Holy Spirit and may He invigorate in your midst that faith which worketh by love.

We shall celebrate the coming of our Lord on this dark earth in the midst of our people in hunger and need. Nevertheless we and millions of our people shall celebrate Christmas with a strong new hope in our hearts. With deep joy and gratitude we have realized that our Christian brethren have unlocked the door and have visited us in our distress stretching out to us a brotherly hand. We have received their large generous gifts as interpreters of love and brotherhood. Every one of the millions of cans and coats has borne witness to our people that Christian love has overcome hatred and retaliation. We have got a new vision of the church of our Lord, as of His body being one throughout the world. We have learned that there are still Christians faithful to His command: "Love your enemies." You have helped millions of our people to realize that the love that shines from the child in Bethlehem is no illusion of old childhood days but a reality of present life.

In May, 1946, our own resources had been virtually exhausted. Our confidence, however, was strengthened again and our faintheartedness was put to shame when at this very moment God opened the door and your shipments arrived, filling our hands anew. The millions of individual gifts they included moved our hearts deeply and made us thank our Lord.

As unfortunately we do not know the addresses of your contributing churches and congregations we have not been able to refer to them our thanks personally. We ask you therefore to forward them to all those unknown benefactors and we sincerely hope that in the new year you will help us to get into contact with them so that a true communion may be established which between brethren is the genuine basis for giving and receiving in the name of Christ.

The year 1946 is marked by our mute and yet so eloquent messengers of peace and brotherhood, by our generous gifts. We hope that 1947 will bring us many a word from your churches which we may forward to our congregations, reassuring them of the world-wide brotherhood of Christ. We, on the other hand, shall be eager to give you evidence of what you have done to the bodies and souls of our people and how many hearts you have filled with thanks to God and their unknown friends and how you have awakened their consciousness of ecumenical brotherhood.

God bless you and your congregations in the new year. May He reward you for everything you have done to us by granting your churches the fullness of spiritual life from the treasures of His living Word.

United with you in the service of our Lord,

I am yours truly,

Eugen Gerstenmaier.

French Boy Expresses Thanks

A number of M.C.C. workers in France are located at the children's home at Lavercantiere. Here they help to care for children who are orphans or who for some reason need a home. The following letter addressed to Elsie Bechtel from a fifteen-year-old boy who recently left the colony to enter a trade school, indicates his appreciation:

"Dear Miss Elsie:

"I write this little letter to tell you that I have arrived at Louillic. I am writing so soon because nothing can prevent me from thinking of the colony. I remember the good days that I have passed with my little comrades and the good times I have left which you and all the people of the colony have made for me. I love all of you and regret with all my heart any trouble I have caused you. When I was at the colony I did not understand what it meant to me and it was necessary to be far from certain things to see how much one loves them. I wish you would tell my comrades or rather, my brothers, and all the personnel who replace my parents that I love them with all my heart.

"A boy of the colony who does not forget his 'large family,'

Jean Louis."

Notes From the Field

Christmas at Vescours

Our Christmas celebration began with a program on Christmas Eve. With shepherds, wise men, and angels we dramatized the Christmas story. The children were especially happy to be able to sing "Silent Night" in English. After the program they carefully placed their shoes in front of the large fireplace in the dining room. By that time it was necessary to get the children to bed because we still had a half night's work ahead of us in preparing for Christmas Day.

Oh!! OH! OH! OH! If I'd write that word fifty times, you would have some idea of the way it sounded when the children saw the tables at noon the next day. The tables had been covered with white paper and sprigs of evergreen were placed in the center. With Christmas napkins, nut cups, candy, and bananas the tables did look lovely. For the "hors d' oeuvres" we had carrots, peas, pickles, red beets, and fish with mayonnaise. Then followed goose, chestnuts, mashed potatoes, chocolate pudding, cake, coffee, and bananas.

It was 4:00 by the time everyone had finished eating, and of course, the children were beginning to get a little impatient. The shutters were closed and the lights turned off; so the only light we had was from the fire in the fireplace and the candles and the bulbs on the tree. While the children were singing, Pere Noel arrived. Such suspense for those children whose names were called last! But Pere Noel had something for everyone. For the big girls, sewing baskets—needles, scissors, thimbles, pins, thread, embroidery floss, one piece of embroidery, and dolls with clothes all ready to sew. For the younger children there were color books, tops, cars, trucks, balls, tinker toys, etc. In addition, for all the children there were crayons and pencils.

Relief Work in China

I have been very busy here in Fukou. During my first month here I worked with the orphanage. However, my work seems to have changed to the organization of small industries. These industries include mainly spinning and weaving cloth. I find this work very interesting. We will soon have one thousand people at work here in Fukou. It certainly makes me feel at least of a little use when I see these people busy at work and know they will be able to have some food as a result of their labors. —Ruth Fisher.

Holland Builders' Unit

Because of the week of extremely cold weather we had just before Christmas, the fellows could not lay bricks. During that week a few of the carpenters could work and some of them could cut wood. Now during the past week we have had the same thing. Some of the men were able to do some finishing work on a few of the houses. But as far as building is concerned, it is almost at a standstill just now. They say they can't lay brick while they are frozen.

We are trying to decide if there is not some sort of cold-weather project that we could **unearth** or maybe **see.** One of the fellows thought maybe the carpenters could help local carpenters make window frames, sashes, etc.—Herman Ropp.

Repatriating Greek Refugees

Mary Loewen, M.C.C. worker in Italy, reports an unusual experience in helping to take a group of fifty-six refugees from Bari, a city in Southern Italy, to Greece, their native land. This was under the U.N.R.R.A. program of repatriation, Mary being the person assigned to assume responsibility in directing the movement of the group.

Her responsibility in this was very great, including the securing of certain permits, supplying of food and clothing needs, giving of medical attention, and providing for the general personal welfare of the group while en route.

In the course of the voyage, several severe storms were encountered, causing most of the passengers to become seasick. A fire which broke out in the engine room of the ship had to be extinguished. Later the danger of striking a mine created fear and confusion so that some of the group would have chosen to go back rather than cross the dangerous waters. Mary says, "I tried to encourage the people by telling them that the good Lord had brought us through storm and fire and He could protect us here also."

The ship finally arrived at its destination, and after arrangements were cleared with local authorities, the refugees were free to go to their former homes, where they were greeted and welcomed "as though they had come from the dead."

Peace Notes

Pacifism or Nonresistance

To believe that the world can be made a better place to live in by moral and social reform is something quite different from being persuaded that depraved human nature makes basic advancement impossible without the regenerating work of the Holy Spirit. The nonresistant finds that his faith and spiritual experience make life a testimony to the grace of God. He declines to serve in war and maintains his position for Christ's sake. He refrains from labor strife because it is unlike the spirit of Christ. He refuses to participate in political affairs because he can not share his loyalty to Christ with any earthly kingdom. The pacifist's enthusiasm for his cause arises from a definite persuasion that perfect political and social order is humanly achievable. The courage that characterizes the adherent of nonresistance is backed by a conviction that he is living in obedience to the teachings of Christ.

Pacifism promotes an illusory peace. The just and durable world peace which it advocates by political action is desired by the nonresistant, but the latter understands the Scriptures to teach that such a peace can come only by the mighty intervention of God and the Prince of Peace. Nonresistant people are accordingly concerned with obedience to the Great Commission to make disciples of all nations. This is a task quite different from setting up a world political order of peace among all nations. Nonresistant people are opposed to indulgence in worldly pleasures, but they do not sponsor civic organizations and political movements to change legislation, nor do they oppose the government because it permits these evils to exist under civic censorship and legal tolerance. They hold a similar attitude on war. While they refuse participation in military service, they do not oppose the government in its declaration of war. The pacifist is active in his efforts to influence legislation and maintains a strong opposition to the government in its policy of arbitrament by force. His major emphasis rests upon pacific activities, while the nonresistant emphasis centers in the testimony to peace principles by peaceful living. The latter is dependent upon the power of the Gospel and the regenerating work of the Holy Spirit, while pacifism is limited to educational procedures, social reform, and nonviolent political coercion. The two programs operate in two distinct levels of human experience.—Mumaw.

The Next Issue

For the past number of years the M.C.C. relief program has been primarily that of distributing food and clothing to the hungry and cold, with certain other services more or less incidental. As time goes on, however, the rehabilitation aspects of relief work are occupying a more prominent role. Mennonite refugees in Europe are not only being fed and clothed, but are being brought to new homes. Natives of Puerto Rico are taught ways of sanitation and health. The Chinese are not only given food and clothes, but are taught how they can better support themselves. Gulfport, Mississippi still continues as a C.P.S. Unit, but the work done by the C.P.S. men and Voluntary Service personnel, has much in common with what relief units are doing in certain foreign countries.

It is all relief work in a general sense, yet it really includes more than is often implied in the term "war sufferers' relief."

This transition of emphasis in relief work has made it desirable to follow through with corresponding changes in our publications. The scope of the "War Sufferers' Relief Bulletin" is no longer broad enough to cover all the work which is done by the M.C.C. and in which the constituency is interested. Consequently, the War Sufferers' Relief Bulletin is being enlarged to include these various other concerns and will appear next month under the new name, the M.C.C. "Services Bulletin."

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